15 SD

Mr Herbert.

A DIRECTION FOR THE GOVERNment of the *Tongue* according to Gods word.



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FOR THE COLLEGE
DIRECTION

TO THE READER.

CHristian Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men every where. Hence daily arise manifold sinnes against God, and innumerable scandals and grievances to our breethren. It woulde make a mans heart to bleede, to heare and consider how Swearing, blaspheming, Cursed speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, dissembling, Vaine and Idle talking overflowe in all places, so as men which feare God had better be any where, then in the companie of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amende thy life, least for the abusing of thy tongue thou crie with Dives *in Hell,* Send Lazarus that he may dippe the tippe of his finger in water and Luke 16.14.

coole my tongue. *And if thou be one which haſt had care to order thy ſelfe in ſpeech and ſilence according to Gods word, oh, doe it more. For what a ſhame is it, that men with the ſame tongue wherwith they confeſſe the faith and religion of Chriſt, ſhould by vaine and ungodly ſpeech vtterly denie the power thereof? And for thy better helpe herein, I haue penned theſe fewe lines following, concerning the Gouernment of the tongue. Vſe them for thy benefite, and finding profite thereby, giue glorie to God.* Cl. Ib.

XCII. Decemb. 12.

W. Perkins.

OF THE GOVERNMENT OF THE TONGVE.

CAP. I.

Of the generall meanes of ruling the tongue.



HE government of the tongue is a vertue pertaining to the holy vſage of the tongue according to Gods worde.

And for the well ordering of it, two things are requiſite: a pure heart, and skill in the language of Canaan.

The pure heart is moſt neceſſarie, be- Matt. cauſe it is the fountaine of ſpeech, and if 15.19. the fountaine be defiled, the ſtreames that iſſue thence can not be cleane.

And becauſe the heart of man by

nature is a bottomleſſe gulfe of iniquitie, two things are to be knowen: firſt, howe it muſt be made pure: and then howe it is alwayes afterwarde to be kept pure.

The way to get a pure heart, is this. Firſt, thou muſt ſeriouſly examine thy life and thy conſcience for all thy ſinnes paſt: then with a heavie and bleeding heart confeſſe them to God, utterly condemning thy ſelfe. Thirdly, with deepe ſighes and grones of ſpirite crye unto heauen to God the Father in the name of Chriſt for pardon, I ſay, for pardon of the ſame ſinnes, as it were for life and death, and that, day and night, till the Lord ſend downe from heauen a ſweete certificate into the perplexed conſcience by his holy ſpirite, that all thy ſinnes are done away. Nowe at the ſame inſtant in which pardon ſhall be graunted, God likewiſe will once againe ſtretch forth that mightie hand of his, whereby he made thee when thou waſt not, to make thee a newe creature, to create a newe heart in thee, to renewe a

right

right ſpirite in thee, and to ſtabliſh thee by his free ſpirite. For whome he juſtifieth, them alſo at the ſame time he ſanctifieth.

The purified heart appeareth by theſe ſignes. I. If thou feele thy ſelfe to be diſpleaſed at thine owne infirmities and corruptions, and to droupe under them as men doe under bodily ſickneſſe. II. If thou beginne to hate and to flie thine owne perſonall ſinnes. III. If thou feele a griefe and ſorow after that thou haſt offended God. IIII. If thou heartily deſire to abſtaine from all manner of ſinne. V. If thou be carefull to auoid all occaſions and intiſements to euill. VI. If thou trauell and doe thine indeauour in euery good thing. VII. If thou deſire and pray to God to waſh and rinſe thine heart in the blood of Chriſt.

When the heart is pure, to keep it ſo is the ſpeciall worke of faith, *which purifieth the heart.* Actes 19.15.

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merites. *b Eliſha when hee went up and* b2.kin. 4.34.

lay upon the dead childe, and put his mouth on his mouth, and his eyes upon his eies, and his hands upon his hands; and ſtretched him ſelfe upon him, the fleſh of the childe waxed warme. Afterward Eliſha roſe and ſpread him ſelfe upon him the ſecond time: then the child neeſed ſeaven times and opened his eies. So muſt a man by faith even ſpread himſelfe upon the croſſe of Chriſt, applying hands and feete to his pearced hands and his feet, and his wretched heart to Chriſtes bleeding heart, and then hee ſhall feele him ſelfe warmed by the heat of Gods ſpirite, and ſinne from daie to daie crucified with Chriſt, and his dead heart quickened and reviued. And this applying which faith maketh, is done by a kinde of reaſoning, which faith maketh thus. Hath God of his mercie given his owne Sonne to be my ſaviour, to ſhed his blood for mee? and hath hee of his mercie graunted unto mee the pardon of all my ſinnes? I will therefore endeavoure to keepe my heart and my life unblameable that I doe not offende him hereafter in worde or deede,

verſ. 35.

deede, as I have done heretofore. Isa 19. 18.

The language of Canaan is, whereby a man endewed with the ſpirite of adoption, unfainedly calleth upon the Name of God in Chriſt, and ſo conſequently doth as it were, familiarly talke and ſpeake with God. This language muſt needes be learned, that the tongue may be well governed. For man muſt firſt be able to talke with God, before he can be able wiſely to talke with man. For this cauſe when men are to have communication one with another, they are firſt of all to be carefull that they often make their prayers to God that he would guide and bleſſe them in their ſpeeches, as *David* did: *Set a watch, O Lorde, before my mouth, and keepe the dore of my lippes.* And againe: *O Lord open thou my lippes, and my mouth ſhall ſhew forth thy praiſe.* where we may ſee, that the mouth is, as it were, locked up frõ ſpeaking any good thing, untill the Lord open it. And *Paul* having the gift of ordering his tongue in wonderful meaſure, yet deſireth the *Epheſians to pray for him, that utterance might be given him,* Rom. 15.6. Pſalm. 141.3. Pſalm. 51.17. Epheſ. 6.19.

and

Prov. 16 1. and good reaſon, *becauſe God ruleth the tongue.*

CAP. II.

Of the matter of our ſpeech.

THe gouernment of the tongue containeth two parts: Holy ſpeech, and holy ſilence. In holy ſpeech muſt be conſidered the matter of our ſpeech and the manner.

The matter is commonly one of theſe three: either God, our neighbour, or our ſelues.

As concerning God, this caueat muſt be remembred, that the honourable titles of his glorious Majeſtie be neuer taken into our mouthes, unleſſe it be upon a weightie and juſt occaſion, ſo as we may plainly ſee that glorie will redound to him thereby: aud for this cauſe the thirde commandement was giuen, that men might not *take up the Name of God in vaine*, that is, raſhly and lightly.

Exod. 20.7. And therefore lamentable and fearefull

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is the practiſe euery where. For it is a common thing with men to begin their ſpeech, and to place the titles of Gods moſt high Majeſtie in the forefront almoſt of euery ſentence, by ſaying, *O Lorde! O God! O good God! O mercifull God! O Ieſu! O Chriſt! &c.* If a man be to ſay any thing, he will not ſay *Yea*, or *Nay*: but, *O Lorde yea*, or *O Lorde nay*. If a man be to reproue his inferiour, he will preſently ſay, *O Lorde haue mercie on vs, what a ſloubacke art thou? what a lye is this, &c.* An earthly Prince, if he ſhould haue his name toſſed in our mouthes at euery worde, would neuer beare it, and how ſhall the euerliuing God ſuffer it? nay, how can he ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third commandement the puniſhment is ſet downe, *that he will not hold him guiltleſſe that taketh his Name in vaine*. And the Angels in reuerence to Gods Majeſtie couer their faces, *Iſa.6.2.*

Concerning our neighbour, we are to conſider whether the thing which wee

are

are about to ſpeake be good or evill.

This being weighed, if it be good, and ſo commendable, then we are readily and cheerefully, and that upon every occaſion ro utter it, eſpecially in his abſence, whether he be a friend or a foe: as *S. Iohn* writeth of *Demetrius*. *Demetrius* (ſaith he) *hath good report of all men, and of the trueth it ſelfe: yea, and we our ſelves beare record, and ye knowe that our teſtimonie is true.*

3. Ioh. 12.

As for the evill which any man ſhall knowe by his neighbour, he is in no wiſe to ſpeake of it, whether it be an infirmitie or a groſſe ſinne, unleſſe in his conſcience he ſhall finde him ſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: I. when he is called before a magiſtrate, & is lawfully required to teſtifie the evill which he knoweth by another. II. when any is to admoniſh his brother of any fault for his amendement. III. when the hurt or daunger that may ariſe of the evill is to be prevented in others. As a man may ſay to one well diſpoſed, take heede of ſuch a

mans

mans company: for he is given to ſuch or ſuch a vice.

To this ende, they of *the houſe of Cloe* doe certifie *Paul* of the diſorders in *Corinth.* And *Ioſeph certifieth his father of his brethrens ſlaunders.* In this caſe all treaſons are to be revealed, as tending to the ruine of the whole Common-wealth. Thus *Eliſha revealeth the ſecret of the King of Syria.* 1.Cor. 1.11. Gene. 37. 2. 2.Kin. 6.8.

And if it ſhall be thought convenient to mencion the evill which we know by any man, it muſt be done onely in generall maner; the perſon, & all circumſtances which will deſcrie the perſon, concealed.

Concerning things which are ſecret in our neighbour, we are not to be ſuſpicious, but to ſuſpend both ſpeech and judgement. *Love ſuſpecteth no evill. Iudge nothing* (ſaith *Paul*) *before the time, untill the Lord come, who will lighten things that are hidde in darkneſſe, and make the counſells of the heart manifeſt.* *Auguſtine* hath a good and a ſpeciall rule to this purpoſe, that there be three thinges of which wee muſt give no judgement; 2.Cor. 13. 1.Cor. 4.5. *Aug li.* 10. *cõ* *feſſ.* 23.

Gods

Gods predeſtination, the Scriptures, and the Eſtate of men uncalled.

As touching a mans ſelfe, he is neither to praiſe nor diſpraiſe him-ſelfe. As *Salomon* ſaieth, *Let another man praiſe thee, and not thine owne mouth: A ſtraunger, and not thine owne lippes.* Yet otherwhiles the times doe fall out, that a man may uſe an holy kinde of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpell, and of Religion, and of God himſelfe: as *Paul* did, *But wherein*, ſaith he, *any vvill uſe boldneſſe, (I ſpeake fooliſhly) I vvill uſe boldneſſe. They are Hebrevves, ſo am I, &c.*

Prov. 27.2.

2. Cor. 11.22.

CAP. III.

Of the manner of our ſpeech, and vvhat muſt be done before vvee ſpeake.

THVS much of the matter of our ſpeech. Nowe followeth the manner.

In

In the manner of our ſpeaking, three thinges are to be pondered: What muſt be done before we ſpeake: what in ſpeaking: what after we have ſpoken.

Before we ſpeake, conſideration muſt be uſed of the thing to be ſpoken, and of the end. *Iames* requireth that men *ſhould be ſlowe to ſpeake, and ſwift to heare.* *Salomon* ſaith, *He that anſwereth a matter before he heare it, it is follie & ſhame to him.* Iam. 1.19. Prov. 18.13.

The minde is the guide of the tongue: therefore men muſt conſider before they ſpeake. The tongue is the meſſenger of the heart, and therefore as oft as we ſpeake without meditation going before, ſo oft the meſſenger runneth without his arrand. The tongue is placed in the middle of the mouth, *a* and it is compaſſed in with lippes and teeth as with a double trench, to ſhewe us, howe we are to uſe heede and preconſideration before we ſpeake: and therefore it is good adviſe to keepe the key of the mouth not in the mouth, but in the cupbourd of the heart. *Auguſtine* ſaith well, that as in eating and drinking men make choyce of meates: ſo in

a Chryſ. hom. 22. ad pop. Antioch.

Lib. de nat. & grat.

in manifolde ſpeeches we ſhould make choyce of talke.

Here are condemned idle wordes, that is, ſuch wordes as are ſpoken to little or no ende or purpoſe. And they are not to be eſteemed as little ſinnes, when as men *are to give account of every idle worde.*

Mat. 12.36.

CAP. IIII.

What is to be done in ſpeaking, and of wiſedome.

WHEN we are in ſpeaking, two thinges are to be practiſed: firſt, care muſt be had of the ſpeach, that it be *gratious*: ſecondly, it is to be uttered with convenient bondes of trueth.

Col. 4.6. The ſpeech is gratious, when it is ſo uttered, that the graces of God wrought in the heart by the holy Ghoſt, are as it were pictured and painted foorth in the ſame: for ſpeach is the very image of the heart.

Ephe. 4.25. σάπρος. Contrarie to this is *rotten ſpeach*, that is, all ſuch talke as is voide of grace, which is the heart and pith of our ſpeach.

And

And by this it appeareth, u that no vice can be named but with disliking: & hereupon in Scriptures when by occasion a vice should be named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue used in the roome thereof, as in these wordes: w *For Iob thought: It may be that my sonnes have sinned and blessed,* that is, *blasphemed God.* This being true, then by proportion the visible representation of the vices of men in the worlde, which is the substance and matter whereof playes and enterludes are made, is much more to be avoyded.

u Eph. 5.3. Psal. 16.4.

w Iob. 1.5. 1.Kin. 21.10.

Gods graces, which we are to shewe foorth in our communication, are these: Wisedome, Trueth, Reverence, Modestie, Meekenesse, Sobrietie in judgement, Vrbanitie, Fidelitie, Care of others good name: but let us consider of them in order.

1. 2. 3. 4. 5. 6. 7. 8. 9.

Wisedome in our speach is a goodly ornament. The Apostles when they waited for the Holy Ghost in Hierusalem, it descended upon them in the forme

Act. 2.4. of fiery tongues: & then it is ſaid that *they ſpake as the holy Ghoſt gave them utterãce in Apophthegmes or wiſe ſentences.* And Prov. 6.23. he that governeth his tongue wiſely, *addeth doctrine to the lips*, that is, ſo ſpeaketh, as that others be made wiſe thereby.

This wiſedome is then ſhewed, when a man can in judgement apply his talke, and, as it were in good maner make it fit to all the circumſtances of perſons, times, places, thinges. Prov. 19.11. *A foole powreth out all his mind: but a wiſe man keepeth in till afterwarde. A worde ſpoken in his place, is like apples of golde with pictures of ſilver.*

Now he that would have his ſpeach to be wiſe, muſt firſt of all him ſelfe become a wiſe man. And the wiſe man of whome the holy Scriptures ſpeake, is a godly man, and ſuch an one as feareth God: becauſe this feare of God is the Prov. 1.7. *beginning and head of wiſedome*: as on the contrary, the foole, whereof the Scripture eccleſ. 12.13. often ſpeaketh, is the ungodly perſon, Pſal. 14.1. & 38. 5. that maketh no conſcience of any ſinne. And indeede ſuch a one is the moſt ſenſeleſſe foole of all. He that ſhall ever and a-

Gene. nor

non be casting him selfe into the fire and water, and runne upon daungerous places to breake his legges, armes, necke: and further shal take pleasure in doing al this, is either a foole or a mad man. Now the ungodly man as oft as he sinneth, he indeauoureth as much as in him lieth to pitch his soule into hel, & whereas he taketh pleasure in sinne, he sports him selfe with his owne destruction. Furthermore the man fearing God must have two things in his heart: a perswasion of Gods presence; and Awe.

The perswasion of Gods presence is, whereby a man is continually resolved, that whersoeuer he is, he standeth before God, who doeth see even into the secrets of his heart. This was in *Cornelius*: *Now therefore*, saith he, *we are in Gods presence to heare all things that are commaunded thee of God.* Act. 10.33.

Awe in regard of God, is that whereby a man behaveth him selfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sinne, is when one is

afraide to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe, becauſe it is ſinne. For he feareth God indeede, which is of this minde, that if there were no Iudge to condemne him; no hell to torment him; no Divell nor conſcience to accuſe him; yet he would not ſinne, becauſe Gods bleſſed Majeſtie is by it offended and diſpleaſed: and if he had it in his choyce, whether he would ſinne or looſe his life, he had rather dye then willingly and wittingly ſinne againſt God. This awe being in *Ioſeph*, was the cauſe that mooved him not to commit follie with *Putiphars* wife. c *How then*, ſaith he, *can I doe this great wickedneſſe, and ſinne againſt God?*

c Gen. 39.9.

Awe in chaſtiſements is, when one humbleth him ſelfe under the mightie hande of God with all meekeneſſe and patience, when God layeth his hande on him more or leſſe. When *Shemi* came foorth and curſed *Dauid*, and flung ſtones at him, what did he? truely he ſtoode in awe of God, and therefore ſaide, d *what have I to doe with you, ye ſonnes of Zerviah?*

d 2.Sā. 16.10.

viah? for he curſeth, even becauſe the Lorde hath bidden him curſe David, who dare then ſay, wherefore haſt thou done ſo?

When a man is thus made wiſe, that is, righteous and fearing God, he is ſo guided by the ſpirite of feare, that he can not but ſpeake wiſely. *Salomon* ſaith, e *The lippes of the righteous knowe what is acceptable: but the mouth of the wicked ſpeaketh frowarde thinges.* And againe, *The heart of the wiſe guideth the mouth wiſely.* Contrarie to this is fond and fooliſh talke, an example hereof we have in *Luke*, where *Pilate* wanting the feare of God, ſaith, *I finde no fault in Chriſt: let us therefore chaſtiſe him, and ſend him away.* f

e Prov. 10.31.

f Luke 23.14.

CAP. V.

Of Trueth, and of Reverence in ſpeach.

TRVETH of ſpeach is a vertue whereby a man ſpeaketh as he thinketh: and ſo conſequently, he ſpeaketh as every thing is, ſo farre forth

as possible he can. It is made a note of a
Psal. 16.2. righteous man, *to speake the trueth from*
the heart: and they that deale truely are
Prov. 12.22. *Gods delight.*

This is alwayes required in all our doctrines, accusations, defences, testimonies, promisses, bargainings, counsels:
Prov. 17.7. but especially in Iudges and Magistrates sitting on judgement seate, because then they stand in Gods steade, who is trueth it selfe.

To this place belongeth *Apologie*,
Matt. 10.32. which is, when a Christian called before a Magistrate, and straightly examined of his religion, confesseth Christ boldly, and denieth not the trueth.

Contrary to this, is Lying, Cogging, Glosing, Smoothing, dissembling: As
1.Kin. 5.25. for example, *Gehazi*, after hee had received money and garments of *Naaman* the *Syrian* against *Elishaes* will, he went and stoode before his master, who saide unto him, whence commest thou, *Gehazi*? who making it nothing to lye for a vantage, smoothed it over finely, and sayde, *thy servaunt went no*

whither.

whither. To the like effect and purpoſe, report is made of a rich man that had two cheſtes: the one whereof he calleth *all the worlde*; the other, *his friende*. In the firſt hee putteth nothing: in the ſeconde he putteth all his ſubſtance. When his neighbour came to borrowe money, he uſeth to anſwere, truely I have never a penny in all the worlde, meaning his emptie cheſt, but I will ſee (ſaith he) what my friend can doe, looking thereby for intereſt by the money out of his other cheſt.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lye.

Lying is when a man ſpeaketh otherwiſe then the trueth is, with a purpoſe to deceive. Here note that there is great difference betweene theſe two ſpeeches, *It is an untrueth*; and, *It is a lye*. The firſt may be uſed when a man ſpeaketh falſhoodes. But in uſing the ſeconde, we muſt be heedie and ſparing: for when a man is challenged for a lye, three thinges are layde to his charge. I-

That he ſpeaketh falſely. II. That he is willing to doe ſo. III. That he hath a deſire and purpoſe to deceive.

Queſt. Whether may not a man lye, if it be for the procuring of ſome great good to our neighbour, or to the whole countrey where we are?

Anſw. No: Reaſons are theſe. I. Ly-
a Iam. 3.12. prov. 12.22. ing is forbidden, a *as an abomination to the Lord.* II. b *We are not to doe any evill that good might come thereof.* III.
b Rom. 3.8. He which lyeth, in ſo doing conformeth
c Ioh. 8.44. him ſelfe to the devill, who *c* is a lyar and the father thereof.

Obiect. I. Such lying is for our neighbours good and not againſt chatitie.
d 1. Cor. 13.6. *Anſw.* No: for d *charitie rejoyceth in the trueth.*

Obiect. II. The holy Scriptures haue mentioned the lyes of the Patriarches.
Anſw. We muſt not live by examples againſt rules of Gods worde.

Obiect. III. *Rahab* and the mydwives of Egypt in ſaving the ſpies, and in preſerving the Iſraelites infantes uſed lying, and are commended for their factes.

Anſ.

Answ. They are commended for their faith, not for any lying.

As trueth is required in speech, so also reuerence to God and man.

Reuerence to God is, when we so speak of God and use his titles, that wee shew reuerence our selues, and mooue reuerence in others. *a If thou wilt not keepe* (saith the Lorde) *and doe all the wordes of this Lawe, (that are written in this booke) and feare the glorious and fearfull Name, THE LORD THY GOD, then the Lorde will make thy plagues wonderfull.* a Deu. 28. 58.

Here take heede of all maner of blaspheming, which is, when men use such speeches of God, as doe either detract any thing from his Majestie, or ascribe any thing to him, not beseeming him: A sinne of all to be detested. Reasons. I. A blasphemer is viler then the rest of the creatures: for they praise God in their kinde, and shew foorth his power, goodnesse, and wisdome: but he dishonoureth God in his wretched speech. II. Hee is as the madde dogge that flyeth

in

in his maſters face, who keepeth him and giueth him bread. III. Cuſtome in blaſphemies ſheweth a man to be the child of the deuill, and no child of God as yet. A father lying on his death bed called the three children to him which hee kept; and tolde them that onely one of them was his owne ſonne, and that the reſt were onely brought up by him: therefore unto him hee gaue all his goods: but which of theſe three was his naturall ſonne he would not in any wiſe declare. When hee was deade, euery one of the three children pleaded that hee was the ſonne, and therefore that the goods were his. The matter being brought before a Iudge could not be ended: but the Iudge was conſtrained to take this courſe: hee cauſed the dead corpes of the father to be ſet up againſt a tree, and commaunded the three ſonnes to take bowes and arrowes, and to ſhoote againſt their father and to ſee who could come neereſt the heart. The firſt and ſeconde did ſhoote at their father and hitte him, the thirde was angrie

with

with both the other and refuſed to ſhoot. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that he ſhould haue the goods. The like triall may be uſed to know who be Gods children. Such perſons with whome blaſpheming is rife, are very deuils incarnate, and the children of the deuill, who rend God in pieces, and ſhoote him through with their dartes, as it is ſaid of the Egyptian when hee blaſphemed, that *hee ſmote or pierced through Gods Name.* Levit. 24. 11. vajkkobh

Againe, here wee muſt be warned to take heede of that cuſtomable ſwearing, and alſo of perjurie. It is a very ſtrange ſinne: for the perjured perſon doeth not onely ſinne himſelfe, but withall he endeavoureth to intangle God in the ſame ſinne with himſelfe.

Further, take heede leaſt thou doeſt either make or recite the jeſtes which are contrived out of the phraſes of Scripture: which are very many and verie uſually rehearſed in companie. The oyle wherewith the tabernacle and the arke of Exod. 30. 31.

the

the teſtament and the Prieſtes were annointed, was holy: and therefore no man might put it to any other uſes, as to annoint his owne fleſh therewith, or to make the like unto it. *b* Pilate a poore Painyme when he heard the name of the Sonne of God *was afraid*: and we much more ought to tremble at the word of God, not to make our ſelves merry with it. And therefore the ſcoffing of *Iulian* the Apoſtata is very fearefull, who was wont to reach Chriſtians boxes on the eare, and with all, bidde them turne the other, and obey their maſters commandement, *whoſoever ſhall ſmite thee on the right cheeke, turne to him the other alſo.* And he denied pay and like reward to his ſouldiers that were Chriſtians, becauſe he ſaide he would make them fitte for the kingdome of heauen, conſidering that Chriſt had ſaid, *Bleſſed are the poore in ſpirite: for theirs is the kingdome of heauen.*

b Iohn 19.8.

Mat. 5. 39.

Matt. 5.3.

Here alſo men muſt learne to take heed of all manner of charmes and inchauntments, which commonly are nothing elſe

elſe but words of ſcripture or ſuch like, uſed for the curing of paines and diſeaſes both in men and beaſtes. As for example, the firſt words of *S. Iohns* Goſpell, *In the beginning was the Worde, and the Worde was with God &c.* are uſed to be written in a paper and hung about mens neckes to cure agues. But the truth is, ſuch kinde of practiſes are deuiliſh. Patrones of charmes holde that in ſuch wordes as are either diuine or barbarous, is much efficacie. But whence is this efficacie? From God? from men? or from the deuill? If it ſhall be ſaide from God, we muſt knowe that the worde uſed in holy maner, is the inſtrument of God to convey unto us ſpirituall bleſsings, as faith, regeneration, repentance: but it doeth not ſerve to bring unto us corporall health. Well then, belike wordes take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeed of this opinion are ſome Phiſitians, as *Avicenna* and *Paracelſus*, who thinke that phantaſie is like to the ſunne, which worketh on all things

Parac. libr. de Tartaro.

to

to which his beames doe come: and the latter that by imagination miracles may be wrought. But this opinion is fonde and the reaſons alledged for it are without weight. For imaginations are no things but ſhadowes of things. And as an image of a man in a glaſſe hath no power in it, but only ſerves to reſemble & repreſent the bodie of a man: ſo it is with the phantaſie and conceit of the minde & no otherwiſe. And if imagination haue any force, it is only within the ſpirits and humours of a mans owne bodie: but to give force to worke in the bodies of others it can not; no more then the ſhadow of one bodie can ordinarily cure the body of another on which it lighteth. Wherefore words uſed in the way of bodily cure, be they in they in them ſelues never ſo good, are no better then the deuils ſacraments: and when they are uſed of blinde people, he it is, that comming under hand, worketh the cure, & by turning himſelfe into an Angell of light, deludes them. But it were better for a man to die a thouſand times then to uſe ſuch remedies, which in

curing

curing the body, deſtroy the ſoule.

Laſtly, avoid all imprecations and curſings either againſt men or other creatures: For God in judgement, to puniſh ſuch curſed ſpeaking, often brings to paſſe ſuch imprecations: as may appeare in the *Iewes*, who at the arraignment of Chriſt, cryed ſaying, *His blood be upon us and upon our children*: which imprecation is verified upon them till this day. Matt. 27. 25.

At *Newburge* in *Germany* a certaine mother curſed her ſonne, ſaying, *Get thee away, I would thou mighteſt never come againe alive*: the very ſame day he went into the water and was drowned. Againe, a mother brought her child to the Vniverſitie of *Wittemberge*, by reaſon he was poſſeſſed with an uncleane ſpirit: beeing demaunded how it came to paſſe, ſhe anſwered in the hearing of many, that in her anger ſhee ſaide, *The devill take thee*, and thereupon preſently the childe was poſſeſſed. And in our countrey, men often wiſh the plague, the poxe, the peſtilence to their children, their ſeruants, their cattell: and often it falles out accordingly. *Lonicerus theatr. hiſtor. prec. 4.* *Idem.*

Reve-

Reuerence to man is in two reſpects, either becauſe he is created after the image of God, or becauſe he is aboue us in age, giftes, authority.

In the firſt conſideration, men muſt haue care to giue ſuch names to children as are proper and fit, uſuall and knowne: the ſignification whereof, may admoniſh them of the promiſes of God, of godlines, or of ſome good duty. And there be foure allowed endes of giving names. I. To preſerue the memory of ſome thing by the name giuen, as *Adam*, *Iſraell*, *Iſaac*. II. To ſignifie ſome thing to come, as *Euah*, *Abraham*, *Iohn*, *Peter*. III. To preſerue the name and memorie of parentes and kindred, which was uſed in the birth of *Iohn Baptiſt*. This cuſtome may ſtill be retained, if there be any good example in the anceſtours that the childe may follow. IIII. That the life and profeſsion of good men may be revived in the renuing of their names.

Here we muſt take heed, in no wiſe to giue to children, the proper names or titles

titles of God, as *Ieſus, Immanuel, &c.*

Neither are the profeſſours of the Goſpell to be intituled by the names of ſuch as have beene famous inſtruments in the Church, as to be called *Calviniſts, Lutheranes, &c. Now this I ſay, that every one of you ſaith, I am Paules, and I am Apollos, I am Cephas and I am Chriſtes: Is Chriſt divided? or was Paul crucified for you either were ye baptized in the name of Paul?* 1. Cor. 12. 13.

And it is a bold part of the peſtilent generation of Papiſtes, who take to themſelves the name of *Ieſuites*, for the name of *Chriſtian* was given to the diſciples at Antioch not by the deviſe of man, *but by devine oracle.* Actes 11. 26. Rom. 11. 4.

Reverence to man as he is ſuperiour, is in uſing fitte titles of reverence. *Sara* is commended in Scriptures for obeying her husband and *for calling him Syr.* But exceſſe muſt here be avoided, when titles of honour proper to God are given to men, as *head of the Catholique Church* to the Pope, *Lady and Queene of heaven* to the mother of Chriſt. This fault 1. Pet. 3. 6.

Christ. This fault Christ reprooved in the young man, saying, *Why callest thou*
Marc. 10. 18. *me good, there is none good but God.*

CAP. VI.

Of Modestie and of Meekenesse.

MODESTY in speech hath divers caveats: first if a man speake any thing of him selfe, that is, in his owne commendation, let him alter the person and speake of him selfe as of another: *I know a man* (saith *Paul*,
2. Cor. 12. 2. speaking of him-selfe) *in Christ above fourteene yeres agoe, &c. which was taken up into Paradise, and heard wordes which can not be spoken.* And *Iohn* saith
Iohn 19. 26. of himselfe; *When Iesus sawe his mother, and the disciple whome he loved, standing by, &c.* Here take heede of boasting, whereby men imitate the devill, who
Luke 4. 6. said, *All this power will I give thee, and the glorie of those kingdomes, for that*

is deliuered unto me, and to whom soeuer I will giue it.

Againe, when a man shall haue occasion to speake of his owne faultes and corruptions, let him speake the vttermost against himselfe, as *Paul* called himselfe *the first of all sinners.* But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse: as *Paul* saith, *I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.*

Secondly, in the mentioning of things which moove blushing, we are to vse as seemely wordes as may be chosen. Gen. 4. 1. *Afterwarde Adam knewe Heuah his wife, which conceiued and bare Cain.* 1. Sam. 24. 4. *And when he came to the sheepecotes by the way where there was a caue, and Saul went in to couer his feet,* that is, to doe his easement.

Meekenesse also is requited in communication, which is, when a man vseth courteous and faire speech. *Put them in*

Tit. 3. 2,3. *remembrance &c. that they be courteous, shewing all meekenesse to all men, for we our selves also were in times past unwise, disobedient, &c.*

Meekenesse and gentlenesse shewes it selfe in Salutations, Answeres and Reproofes.

For the first, daily experience sheweth, that it maketh much for the maintaining of loue, to call men by their proper names or surnames. And this was a signe of speciall fauour that God called *Moses* by his proper name. Yet more conuenient it is, to salute our betters by names of honour or office. Thus the disciples call our Saviour Christ *Rabbi*: and it was the usuall manner among the Iewes, to call their betters *Adon*, that is, Lorde, or Syr.

The formes of salutations are to be after the order practised in scripture. An Angell saluted *Gedeon* thus: *The Lorde be with thee thou valiant man.* And *Boaz* came to *Bethlehem*, and said to the repers, *The Lorde be with you*: and they answered, *The Lorde blesse thee.* And the An-

Iud. 6. 12.

Ruth. 2.4.

gell

gell saluted *Mary*: *Haile, freely beloved, the Lorde is with thee, &c.* Christ comming among his disciples, saide, *Peace be among you*: and he taught them comming to any house to say, *Peace be to this house.* Matt. 10.11, 12, 13.

By this it appeareth, that our common formes of salutations are commendable: which are of divers sortes: as when one meetes another, *God save you*: when one goes away, *God be with you*: in the morning, *God give you a good morning*: after noone, *God give you a good evening*: when one is going on his journey, *God spede your journey*: when one is working, *God spede you*: in eating, *much good doe it you*: when one hath a new office, *God give you joy of your office*: when one is sicke, *God comfort you, &c.*

And when children salute their fathers and mothers after this manner: *I pray you father blesse me, I pray you mother blesse me*: it is a seemely thing: For God hath made parents to be the instruments of blessing to their children in nurtering them and praying for them. As

the fift commaundement saith, *Honour thy father and mother, that they may prolong thy dayes.*

It is an use in all places, when a man sneezeth, to salute him by saying, *Christ helps you.* But there is no cause why the words should then be used more then at another time. The reasons are: 1. It is an olde custome fetched from the Gentiles before Christ, and hath no ground at all: for they used with the like wordes to wish men health, because they thought neesing to be a sacred and holy thing: and because some take it to be a signe of unhappie and evill successe, which indeed is otherwise. 11. If there be any danger in the braine before neesing, when a man hath neesed the danger is past, as learned Phisitians teach: therfore there is no cause of the using such words then more then at coughing.

Aug. de hist. animal. l. 1. cap. 10. & probl. sect. 33 Plin. li. 28. c. 2.

Our answeres must be soft that anger be neither kindled nor increased. *A soft answere putteth away wrath but grievous words stirre up anger.* Nabal by churlish language provoked *David* to wrath, but *Abigail* by the contrarie appeased him.

Prov. 15. 23.

1. Sam. 24. 7, 8

Gedeon

Gedeon ſpake gently to the men of Ephraim, when they were angry againſt him, and appeaſed them. For the text ſaith, *when he had thus ſpoken, then their ſpirits abated towards him*. Therefore *Salomon* ſaith well, *A joy commeth to a man by the anſwere of his mouth, but how good is a word in due ſeaſon.* Iudg. 8.3.

Now if any ſhall raile on us, our duty is, not to raile againe. *Bleſſe them that perſecute you, Bleſſe, I ſay, and curſe not. Be curteous, not rendring evill for evill neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye be thereunto called, that you ſhould be heires of bleſſing*. This thing was notably practiſed by David. Pſal. 109. 4. *For my friendſhip, they were mine adverſaries, but I gave my ſelfe to prayer.* Rom. 12. 14. 1. Pet. 3. 4.

And therefore in this caſe, either ſilence is to be uſed, or at the moſt, onely a juſt and manifeſt defence of our innocencie to be made. *Ezechias* commaunded the people to be ſilent, and not to ſay any thing to the ſpeech of *Rabſachai*, now flattering now threatning. When *Eli* ſpake hardly of *Anna*, & 2. Kin. 18. 36.

badde her put away her drunkennesse,
1.Sam. she answered, *Nay, my lorde, I am a wo-*
1.15. *man troubled in spirite, I have neither drunke wine nor strong drinke, but have powred out my soule before the*
Gene. *Lorde.* Thus *Ioseph* cleareth him-selfe,
40.15. saying, *I have done nothing wherefore they should put me in the dungeon.* And
Dan. *Daniel* to *Nabuchodonosor: Vnto thee,*
6.22. *O King, have I done no hurt.* And our Sa-
viour Christ when the *Iewes* saide unto
Ioh. 8. him, *Say wee not true, that thou art a*
48,49. *Samaritane and hast a devill?* answe-
red, *I have not a devill, but I honour my father, and yee have dishonoured me.* And *Paul* beeing to make an apologie for himselfe, begins thus: *Men and bre-*
Actes *thren, I have in all good conscience ser-*
23.1. *ved God until this day.*

Now when a man hath thus cleared him selfe, though his owne worde in his owne behalfe take no effect, yet let him patiently commit his cause to
Psal. God, who in time will manifest the
26. trueth, and bring it to light: As *David* did, *Iudge me, O God* (saith he) *for I*

have

have walked in mine innocencie. And againe, *The wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lorde will not leave him in his hande, nor condemne him when he is judged.* Pſal. 37.32. 33.

Meekeneſſe in reproofes is, when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgeons uſe, who beeing to ſet the arme or legge that is forth of joynt, handle it ſo tenderly, that the patient ſhall ſcant feele when the bone falles in againe. This counſell *Paul* giveth: *Brethren, if any man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one (or ſet him in joynt againe) with the ſpirite of meekneſſe.* Galat. 6.1. This was practiſed by *Abraham* towardes *Lot*, when their heardmen were at variance, ſaying, *Let there be, I pray thee, no ſtrife betweene thee and me, neither betweene mine heardmen and thine: for we are brethren.* Gene. 13.8,9.

And this is done foure wayes. Firſt, when wee reproove a man generally, as *Nathan* did *David* by a parable. 2.Sam 12.

Secondly,

Secondly, when in the roome of a reproofe we put an exhortation: In the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke, I, shall not need alwaies to say, *Yee doe verie ill to swcare, and so to dishonour God*: But, I will happe it up in the forme of an exhortation, as pilles are lapt in sugar by saying, *Yea and nay, yea and nay shall serue among us. Re-*
1.Tim. 5.1. *buke not an Elder, but exhort him as a father, and young men as brethren*, saieth *Paul* to *Timothie*. Thirdly, when the reproofe is propounded in a mans owne person as though hee were faultie which reprooveth. *Paul* practised this: *Now these things,*
1.Cor. 4.6. *brethren*, (saieth hee) *I have figuratively applyed to mine owne selfe and Apollos for your sakes; that yee might learne by us, that no man presume above that which is written*. Fourthly, when the fault is directly reproved, but yet partly with prefaces,
Galat. 6.1. that wee doe it of love, that wee wish well to the partie, that wee speake as

consi-

conſideringe our ſelves, that wee alſo are in daunger of the ſame fault: and partly by framing the reproofe out of the worde of God, that the partie may ſee him-ſelfe, rather to be reproo-ved by God, then by us: after this manner the inferiour may admoniſh his ſuperiour, eſpecially when there is no other way of redreſſe, and hee is to li-ſten, yeelding himſelfe tractable. *Naaman* is adviſed by his ſervant, who ſaid, *Father, if the Prophet had commaunded thee a great thing, wouldeſt thou not have done it: how much rather then, when he ſaieth to thee, Waſh, and be cleane? Then went hee downe and waſhed him-ſelfe ſeven times in Iordan.* 2.Kin. 5.13.

When any ſhall in this manner be admoniſhed of a fault, they are to yeeld themſelves tractable and thankefull and heartily glad of ſo good a friend. Notable is the ſpeech of the Pſalmiſt: *Let the righteous ſmite me, it is a benefite: & let him reproove me, it is the chiefe ointment, let it not be wanting to my head.* Pſal. 141.5.

And

Prov. 17.10. And *Salomon* ſaith, *A reproofe entreth more into him that hath underſtanding, then an hundreth ſtripes into a foole.* Prov. 27.5. And, *Open rebuke is better then ſecret love.*

CAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.

SOBRIETIE in judgement is, when a man either ſuſpendeth his opinio of his neighbours ſayings or doings, or elſe ſpeaketh as charitably as he can, by ſaying as litle as may be, if the thing be euill: or by interpreting all in better parte, if the ſpeech or action be doubtfull. Therefore doe thus: deſpiſe not thy neighbour, but thinke thy ſelfe as badde a ſinner, and that the like defectes may befall thee. If thou canſt not excuſe his doing,

excuſe

excuſe his intent, which may be good: or if the deede be euill, thinke it was done of ignorance: if thou canſt not no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldeſt be worſe, if the like temptation befell thee: and giue God thankes that the like as yet hath not befallen thee. Deſpiſe not a man being a ſinner, for though he be euill to day, he may turne to morrow.

Here is condemned all headie and raſh iudgement, whereby men make things either worſe then they are, or elſe they take and turne all things to the worſe parte. Thus the deuill dealt with *Iob*, ſaying, *Doeth Iob feare God for naught, &c. but ſtretch out thine hand now and touch all that he hath, to ſee if hee will not blaſpheme thee to thy face.* Such was the dealing of *Doeg* with *Dauid*. *I ſawe the ſonne of Iſhai* (ſaith he) *when he came to Abimelech the ſonne of Ahitub, who asked counſell of the Lorde for him, and gaue him victuals, and he gaue him alſo the ſworde of Goliah the Philiſtin.*

Matt. 7.1.

Iob. 1. 9,11.

1. Sam. 22.9.

Philistin. Here the backe-biter concealeth the necessarie circumstances, whereby *Achimelech* might have beene excused, as that *David* asked bread being hungrie, and that he told not *Ahimelech* that he was out of *Saules* favour: but he turneth all his speech to this end, to bring the Priest into suspicion with *Saul.*

Thus the Pharises dealt: *Iohn came*
Matt. 11. 19. *neither eating nor drinking, and they say, Hee hath a devill. The Sonne of man came eating and drinking, and they say, Beholde a glutton, and a drinker of wine, and a friend of Publicanes and sinners.*

Contrarie to this sobrietie is *Flatterie,* whereby for hope either of favour or gaine, men, and especially such as are of dignitie and place, are soothed up in their sinnes, and extolled above measure, even to their faces. As when *Herode* arayed in royall apparell, and sate on the judgement seate, and made an o-
Acts 12. 22. ration, the people gave a *showte, saying, the voice of a God, and not of a man.*

But

But marke what *Salomon* ſaith, *He that praiſeth his friend with a lowde voice, riſing earely in the morning: it ſhall be counted to him for a curſe.* One being asked which was the worſt of all beaſtes, anſwered, Of wild beaſts, the tyrant: of tame beaſts, the Flatterer. And another ſaid, that Flatterers were worſe then crowes. For they eate onely dead carrion: theſe feed on living men. Prov. 27. 14.

And of all kindes of Flatterie, that is the worſt, when a man ſhall ſpeake faire to his neighbours face, and praiſe him: but behinde his backe, ſpeake his pleaſure, and euen cut his throate. *David* complaineth of his familiar friend, that *the words of his mouth were ſofter then butter, yet warre was in his heart; that his wordes were more gentle then oyle, yet they were ſwordes.* The Phariſes behinde Chriſtes backe, tooke counſell howe they might intangle him in talke: but before his face they ſay, *Maſter, wee knowe that thou art true, and teacheſt the way of God truely, neither careſt thou for any man: for thou conſidereſt not* Pſal. 54. 21. Matt. 24. 16.

not the perſon of men.

Vrbanitie is a grace of ſpeech, whereby men in ſeemely manner uſe pleaſantneſſe in talke for recreation, or for ſuch delight as is joyned with profite to them ſelues and others. The Preacher ſaith, Eccle. 3.4. *There is a time to laugh, and a time to weepe. When the Lorde brought againe the captivitie of Sion, we were like* Pſ.126.1,2. *them that dreame. Then was our mouth filled with laughter, and our tongue with joy.*

Now this mirth muſt be joyned with the feare of God, otherwiſe *Salomon* Eccle. 2.2. ſaith well. *I have ſaide to laughter, thou art madde: and of joy, what is that thou doeſt?* And Chriſt ſaith, *Woe to* Luke 6.25. *you that now laugh, for yee ſhall weepe.* Secondly with compaſsion, and ſorow for Gods people in affliction and miſerie. Amos 6.6. *They drinke wine in bowles, and annoint themſelves with chiefe oyntments, but no man is ſorie for the affliction of Ioſeph.* Thirdly, it muſt be ſparing and moderate. *Paul* condem- 2. Timot.3. neth ſuch as are *lovers of pleaſures, more*

then

then of God. Fourthly, it muſt be void of the practiſe of ſinne. *Moſes* is commended that *he refuſed the pleaſures of ſinne*. Hebr. 11.

The uſuall time of mirth is at meates. And here *Sampſons* practiſe may bee followed, who at his mariage feaſt propounded a riddle or harde queſtion to his friendes. And *Ambroſe* thinketh that he did this to ſtoppe the mouthes of talkers, and to occupie their wits. Iudg. 14.12.

Withall it muſt bee remembred to be a Chriſtian dutie, even at the table to maintaine talke of religion, and of duties of godlineſſe, after the practiſe of our Saviour Chriſt: though many upon little ground thinke otherwiſe. *Tertullian* recordeth of the Chriſtians of his time that they uſed in their love-feaſts to talke togither, as conſidering with themſelves that they had God him ſelfe as an eare-witneſſe to them. *Chryſoſtome* of this point ſaith well. *I would to God* (ſaith he) *that in tavernes, and feaſtes, and at bathes men woulde talke and diſpute of Hell: for the remembring of Hell would* Luke 11.37. & 14.1. & 22. 15. Apol. ca. 39. Hom. 2. in 2. Theſſ. 2. cap.

hinder a man from falling to hell. And it was the manner of the Primative Church at Dinner and Supper to use the reading of the Scriptures. *When ye come to the table* (saith *Augustine*) *heare that which is reade according to* Aug. epist. 109. *custome, without any stirre or striving: that your mouthes may not onely receive the meate, but your eares may hunger after the worde of God.*

And this holy rejoycing at meates, is specially to be used with such as are godly. As *Salomon* saith, that hee *vvhich* Prov. 23.8. *eateth at the covetous mans table, shall vomite his morsels, and shall loose his sweete wordes*. The faithfull at *Ierusalem* Actes 2.46. did breake bread *togither, with gladnesse and singlenesse of heart*.

Quest. Whether jesting be tollerable in any sort, or not?

Answ. That jesting which standeth in quippes, tauntes, and girdes, which serveth onely for the offence of some, with the delight of others, is not tollerable: becaus *all speech must edifie, and* Ephes. 4.25. *minister grace to the hearers*: neither doeth

doeth it agree with Chriſtian gravitie and modeſtie. But two kindes of jeſting are tollerable: the one is moderate and ſparing mirth, in the uſe of things indifferent, in ſeaſon convenient, without the leaſt ſcandall of any man, and with profite to the hearers. The ſecond is that which the Prophets uſed, when they jeſted againſt wicked perſons, yet ſo, as withall they ſharpely reproovved their ſinnes. *At noone Eliah mocked them, and ſaide, Crie aloud, for he is a god: either he talketh or purſueth his enemies, or is in his journey, or it may be he ſleepeth, and muſt be awaked.* 1.Kin. 18.27. 2.Kin. 2.23. Iſa.14. 11. Pſalm. 17.4.

As for laughter, it may be uſed: otherwiſe God woulde never have given that power and facultie unto man: but the uſe of it muſt be both moderate and ſeldome, as ſorrowe for our ſinnes is to be plentifull and often. Luke 19. This we may learne in Chriſt his example, of whome wee reade that hee wept three times at the deſtruction of Ieruſalem, at the raiſing of Lazarus, and in Iohn 11. Hebr. 5.7.

his agonie: but wee neuer read that hee laughed.

Fidelitie is constancie in all our lawfull sayings and promises.

A promise is to be made with this condition (If God will) and then if a man be prevented by death, or by any like meanes, hee is not to be blamed: otherwise a mans lawfull worde and promise bindeth him according to the will and pleasure of him to whome it is made.

Iames 1.15. 1.Chr. 13.2. 2.Cor. 1.17, 23.

Nowe if afterwarde it be hurtfull to him that made it, he may crave to be free from his promise: and libertie being graunted, take it. But a promise bound with an oth is to be kept, though private hinderances follow: yet so as the Magistrate may order the matter, and proceed in equitie, that the dammage may be the lesse.

Psalm. 15.4.

The last grace which is to be used in speech, is care of our neighbours good name, which is farre *better to him then great riches.*

Prov. 22.

Here is condemned the tale-bearer,

which

which of an euill mind telleth a thing of another, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise he could not obtaine.

This talebearing is of divers sortes. One is, when men whisper abroade secretly the fault of another, whereas they shoulde rather admonish the partie, as *Cham* when he had seene his fathers nakednesse, ranne straight and tolde his breethren. The second, when they adde to or change the thing said or done, as it serveth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this Temple which is made with hands, and in three dayes builde another without handes.* Where first they chaunge his meaning; for Christ spake of the temple of his bodie. Secondly, they adde to the wordes. For Christ saide not, *I will destroy this temple*: but, *destroy yee this temple.* Therefore the Holy Ghost noteth them with the name of *false witnesse bearers*. The thirde, when men surmise, and tell that which was never

Rom. 1.30.

Ge. 9.

Matt. 26.60, 61.

done. When *Ieremie* was going out of Ieruſalem to the lande of *Benjamin*, and was in the gate of *Benjamin*, *Irijah* tooke him, and ſaide, Thou fleeſt to the *Chaldeans*. Then ſaide *Ieremie*, that is falſe, I flee not to the *Chaldeans*, but hee would not heare him. The fourth is the coloured tale-bearing, when one ſpeaketh evill of another, with fine prefaces and preambles, feigning that he is very ſory that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh it not of malice, but of a good minde: that hee is conſtrained to ſpeake: that he ſpeaketh not all he could ſpeake: that the partie to whome the tale is tolde muſt keepe it ſecret. *Luther* writeth of this fault very well. *This vice* (ſaith he) *whereby wee tell abroad the things which we heare of others, and take them in worſe parte, is very rife, and of great force to ſowe diſcordes: the rather becauſe it often ſheweth it ſelfe under the pretence and name of counſell and good adviſe. And it is a notable viſard for a talebearer, to transforme him ſelfe into an angell of light,*

Iere. 37.13.

Vpon Pſal. 15.3.

and

and under zeale for Gods glorie to backbite and accuse his neighbour of heresie, errour, and wicked life.

Therefore the Prophets meaning is, that we should conceale the evils that be in our neighbour, and not speake them to others, though he be an enemie and deserve it at our handes, and onely speake of those good things in him, which seeme to preserve concord: for this we would that men shoulde doe unto us. Yea, and let us take heede that we judge not or condemne any mans saying or doing rashly. Augustine saieth, that this was the care which his mother had towards her enemies. To doe this is a notable point of just dealing, but indeed there is no man utterly without this fault in this life: such is our wretched state in this worlde. For though some are of this minde, that they desire not to have other mens wants tolde them, and will not take all in worse part, yet if they be told and taken in worse parte of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmi-

Confes. lib. 9.

ſurmiſes to take place with them. But
Ier. 40. Gedaliah *the ſonne of* Ahicham *excelled in the contrarie vertue, who choſe rather to hazard his life, then to ſuſpect evill by Iſmaell.*

This tale-bearing is the common table talke in England: and it is wonderfull to ſee, how thoſe, who are otherwiſe godly, are overtaken with it: but men muſt learne to ſtande more in awe of Gods commaundement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his owne dore. Wherfore, when men ſhall enter any evill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember that when governours and Magiſtrates ſhall uſe harde wordes, not in the way of defamation, but for the reprooving of a vice, it is not
Gal. 3. to ſlaunder: as, *O fooliſh Galathians: O*
mat. 3. *generation of vipers*. And Chriſt tearmeth *Herod, Foxe.*

CAP.

CAP. VIII.

Of the bondes of Trueth.

THVS much of grace in ſpeech. Now followeth bondes of trueth, whereby the trueth of our talke is teſtified and confirmed.

There are three: A ſimple aſſertion, an aſſeveration, an othe.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea*: or a ſimple negation, as *nay, nay*: they are to be uſed only in our familiar and common talke. *Let your communication be yea, yea; nay, nay: and whatſoever is more, commeth of evill.* Matt. 5.

If the trueth which we affirme or denie be doubtfull or contingent, then ſuch clauſes as theſe (*It is ſo, or it is not ſo as I thinke, as I remember, as I take it*) are

are to be added. If one ſhall ſay, *It is ſo*, and afterwards it proove otherwiſe, hee receiveth diſcredite, becauſe he ſpake an untrueth. But if he ſhall ſay, *I thinke it is ſo*, though it fall out otherwiſe, yet he ſaveth his credite, becauſe he deceiveth not, but onely is deceivrd.

An aſſeveration is, when one doeth vehemently affirme or deny any thing. This is not to be uſed at euery worde: but then onely when a trueth of greater importance is to be confirmed. When the falſe prophets among the Iewes and the Prieſtes would not beleeve that *Ieremie* was ſent of God: what ſaith he? not ſimply, *The Lord hath ſent me*: but, *In trueth the Lorde hath ſent me*. Our Saviour Chriſt, when he uſed to ſpeake any waightie matter, uſed to ſay, *Amen, Amen, Verily, Verily*, which is a plaine aſſeveration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an othe, as the very ſence of the worde doth import: which is no more, but *Truely, Certenly*.

Iere. 26.15.

The thirde is an othe, which muſt not

not be made by any thing in heaven or earth, but onely by the Name of God alone.

It muſt be uſed as the laſt refuge and remedie of all. For when any trueth of great importance is to be confirmed, and all ſignes, evidences, prooſes, witneſſes, faile among men on earth: then wee may lawfully fetch the Lorde as a witneſſe from heauen, who is the knower of all trueth.

And in this caſe an othe may be taken: either publikely before a Magiſtrate, or privately among private perſons, if it be done with reverence and conſideration: as it was betweene *Iacob* and *Laban*. Gene. 31. 53.

CAP. IX.

What is to be done when wee have ſpoken.

AFter a man hath ſpoken his minde, very fewe wordes more are to be added. He that hath knowledge ſpareth

ſpareth his words. *In many words there*
Prov. 17.25. *can not want iniquitie: but he that refraineth his lippes is wiſe.*

He that ſpeaketh many wordes, ſpeaketh either falſe things or ſuperfluous, or both: as when a river overfloweth, the water gathereth much ſlime: ſo many wordes many faultes. When a veſſell being ſmitten maketh a great noiſe, it is a token that it is emptie: and ſo the ſound of many wordes ſhewes a vaine heart. The Gentiles have ſaid, that God gave a man one tongue and two eares, that hee might heare more and ſpeake leſſe. *Valerius Maximus* reporteth of *Xenocrates*, that being in the companie of ſome that uſed railing ſpeeches, held his tongue: and being asked why he did ſo, anſwered, *That it had repented him that he had ſpoken, but it never repented him that he had holde his peace*. And the proverbe is, *He that will ſpeake what he will, ſhall heare what he would not*. To
Offic. lib. 1. the framing of our ſpeech *Ambroſe* requireth three things: a yoke, a ballance, and a metwand: a yoke, to keepe it in

a ſtayed

a ſtayed gravitie: a ballance, to giue it weight of reaſon: a metwand, to keepe it in meaſure and moderation.

This rule muſt be practiſed carefully, for the avoiding of chiding, brawling, and contention. *Let nothing be done by contention*, Philip. 2. 3. Let ſtudents and ſchollars learne to practiſe this: for what ſhall another mans opinion hurt thee, though in reaſoning he be not of thy minde in every point.

Here take heede of the ſpirit of Contradiction, whereby ſome by thwarting and contradicting euery man, at length prooue either obſtinate Heretikes, or lewde Atheiſts, and make no bones to contradict the holy Ghoſt, and to call the ſcriptures in queſtion, and diſpute that there is no God.

Nowe if a man ſpeake neceſſarie thinges, though he continue his ſpeech till midde-night, as *Paul* did, it can not be called immoderate or ſuperfluous talke. Actes 20. 7.

CAP.

CAP. X.

Of writing.

ALL this which is set downe concerning speech, must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of loue, all idle discourses and histories, being nothing els but inticements and baites vnto manifold sinnes, fitter for *Sodom* and *Gomorrah* then for Gods Church. And it must be followed as well in speaking of Latine or any other tongue, as English, which students haue not marked: for whereas they will not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, mediùs fidiùs, ædipol, per deos immortales.* And whereas they holde but one God in judgement, yet in their Latine exercises, they speake of *Iupiter*, and of the *immortall gods*, after the manner of the heathen.

heathen. What a ſhame is this, that a Chriſtian, and that in Chriſtiau ſchooles, ſhould either be aſhamed or not uſe to ſpeake as a Chriſtian, but as Atheiſts do? If thou haue many tongues and knoweſt not howe to uſe them well: hee which hath but his mother tongue, ordering it aright, is a better linguiſt then thou.

CAP. XI.

Of Silence.

WIſe and godly ſilence is as excellent a vertue as holy ſpeech: for hee knoweth not howe to ſpeake, which knoweth not howe to holde his tongue. The rule of our ſilence muſt be the lawe of God. By meanes of which, wiſe conſideration muſt be had, whether the thing which we haue in mind be for Gods glory and our neighbours good: which done, wee are anſwearably to

ſpeake

ſpeake to be ſilent.

Here muſt be conſidered the things of which ſilence muſt be uſed, and the perſons before whome. The things are many. Firſt, if any trueth be to the hinderance of Gods glorie, or of the good of our neighbour, it muſt be concealed.

The concealing of the trueth, is either in whole or in parte. In whole, when the ſpeaking of the leaſt worde is hurtfull: As for example, the father and the ſonne are both ſicke at once: the ſonne dieth firſt, the father asketh whether his ſonne be dead or not: if it be ſaid no, an untrueth is told: if yea, then the fathers griefe is increaſed, and his death haſtened: therefore ſilence is the beſt. In dayes of perſecution holy Martyrs haue choſen rather to ſuffer death then to reueale their brethren, that haue bene of their priuate aſſemblies with them.

Aug. li. ad Conſen.

The concealing of a thing in part is, when a man ſpeakes a little of the trueth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glorie

of

of God. When *Samuel* is sent to annoint *David*, he answereth the Lord and saith, *Howe can I goe? for if Saul heare of it he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Lorde, and call for Isai to sacrifice, and I will shewe thee what thou shalt doe, and thou shalt annoint unto me him whome I shall name unto thee.* When *Ieremie* had shewed King *Zedekiah* how he might escape death, then the King said unto him, *Let no man knowe of these words, &c. but if the princes understande that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us what the King hath said unto thee, &c. then shalt thou say unto them, I humbly besought the King that he would not cause me to returne to Ionathans house to die there.* And afterward he so answered, and the matter was not perceived. The like was practised by *Paul, Actes 23.6.* 1.Sa. 16.1, 2,3. Ier. 38.24, 25,26.

Secondly, thou art to conceale thine owne secrets. *Sampson* revealing his

mind

owne secret, *Iudg.* 14. overthrewe himselfe. If thou desire ease by revealing, then tell them but to fewe and to such as are faithfull.

That which thou wouldest not haue knowen, tell no man: for howe shalt another keepe thy counsell, when thou canst not doe it. Keepe thy friendes secrets likewise, if it be not hurtfull: and let ministers conceale the sinnes and wantes that trouble the conscience of such as are dying. Let Magistrates conceale thinges done in the Senate, especially concerning warre, least they be reuealed to the enemie.

If God bring any strange thing to passe, speake not boldely of it, but in silence wonder. *Iob* at the consideration of Gods Majestie in his workes, saith, *Beholde, I am vile: what shall I answere thee? I will lay my hande upon my mouth.* Iob. 39.37. *Nadab* and *Abihu* for offering incense with strange fire before the Lord, were both destroyed with fire: which beeing done, *Moses* told *Aaron* that God would bee sanctified in them that come neere him

him, and be glorified before all the people: and then the text ſaith, *but Aaron helde his peace.* When *Peter* had taught the Gentiles, and after returned to *Hieruſalem*, they of the circumciſion contended with him: he then rendreth a reaſon of his fact, which being made, they were ſilent. For ſo the text is, *when they heard theſe thinges, they helde their peace, and glorified GOD.* When Gods judgementes befall men among us, if wee ſpeake any thing we muſt judge charitablie. *Bleſſed is hee that judgeth wiſely of the poore, the Lorde ſhall deliver him in the time of trouble.*

Levit. 10.3.

Act. 11.18.

Pſal. 41.1.

Thirdely, the infirmities and ſinnes of our neighbours are alwayes to bee concealed, unleſſe it be in the caſe before named, that wee finde our ſelues called of God to ſpeake. *He that covereth a tranſgreſsion ſeeketh love.* If God in mercie cover his ſinnes, why ſhouldeſt thou reveale them. *Salomon* ſaith, *It is the glorie of a man to paſſe by an infirmitie.*

Prov. 17.4.

Prov. 19.11.

Fourthly, all unſeemely matters, all thinges unknowen, thinges which concerne us not, things above our reach are in ſilence to be buried.

The perſons before whome ſilence muſt be uſed, are theſe. I. Malitious enemies of religion: *Give not that which is holy unto dogges, neither caſt your pearles before ſwine.* This was among the reſt one cauſe of the ſilence of Chriſt before *Caiaphas* and *Pilate.* II. Secondly, before Magiſtrates in their open courtes: where ſuch as come before them are not to ſpeake till they bee bidden. *Then Paul after that the governour had beckened unto him that he ſhould ſpeake, anſwered.* III. In the preſence of our elders and betters, who muſt have leave and libertie to ſpeake firſt, and muſt of others be heard with ſilence. The practiſe of this was in *Elihu* to *Eliphaz* and *Bildad.* A companie of men (as ſome ſay) is like to the Alphabet, in which are vowels, halfe vowels, and mutes: vowels are olde men, learned, wiſe, expert: halfe vowels, are young

Mat. 7.6.

Mat. 27.14.

Act. 24.10.

Eccl. 32.8.

Iob. 32.6.

Eccl. 7.5, 11

young men and women, who are then onely to ſpeake when they are asked; mutes, are the ſame parties, who beeing not occaſioned, are in ſilence to heare their betters. And here all ſervants and children muſt remember when they are juſtly reprooued, to be ſilent, and not to anſwere any thing againe. Tit. 2.9.

IIII. Fooles and pratlers are not to be anſwered, unleſſe it be to let them ſee their follie.

CAP. XII

An exhortation tokeepe the tongue.

THVS have I in parte ſet downe howe the tongue is to be governed: and I heartily deſire, that all Chriſtians woulde put theſe rules in practiſe. Reaſons. Mat. 3.11. Iob.

I. *If any man ſeeme to bee religious, and reſtraine not his tongue,* Iam. 1.26.

he deceiueth himselfe, and his religion is in vaine. II. The man of an euill tongue, is a beast in the forme of a man: for his tongue is the tongue of a serpent: under which lyeth nothing but venime and poison: nay, hee is worse then a serpent: for it can not hurt, unlesse it be present to see a man, or to bite him, or to strike him with his taile: but he which hath not the rule of his tongue, hurteth men as well absent as present, neither sea nor land, nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in some parte, and therefore sendeth foorth nothing but stinke and corruption. III. As the holy men of God when they preached, had their tongues, as it were, touched with a cole from the altar of God: and as godly men when they speake gratiously, haue their tongues inflamed with the fire of Gods spirite: so contrariwise, when thou speakest euill, thy tongue is kindled by the *fire of hell*: and Sathan comes from thence

Psal. 140.3.

Isa.6.6

Matt. 3.11.

thence with a cole to touch thy lippes, and to set them on fire to all manner of mischiefe. *Chrysostome* saith, that when men speake good things, their tongue is the tongue of Christ: but all manner of ungodly and cursed speaking is the deuils language. IIII. The moderating of the tongue is a matter of great difficultie. *S. Iames* saith, *The whole nature of beasts and of birdes, and of creeping things, &c. but the tongue can no man tame: it is an unruly evill.* *Pambus*, one without learning, came to a certaine man to be taught a Psalme: who when hee had hearde the first verse of the 38. Psalme, *I said, that I will keepe my wayes that I offend not in my tongue*, would not suffer the next verse to be read, saying, this verse is ynough, if I coulde practise it. And when his teacher blamed him, because he sawe him not of sixe moneths after, he answered, that hee had not yet done the verse. And one that knewe him many yeres after, asked him whether he had yet learned the verse. I am fourtie yeeres olde (sayeth hee) and have

Iames 3.6.

Chryss. hō. 79. in Mat.

Iames 3.7,8.

Histor. Tripar. l.8.c.1.

not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had thereiu. V. The straunge judgements of God, for the abuse of the tongue, especially in blasphemies and perjuries are many and fearefull. Three men conspired together against *Narcissus* Bishoppe of Hierusalem, a man that ledde a godly and blameleſſe life, and they charged him with a moſt heynous crime: all three confirme their accusation by othe: the first wisheth, if it were not so, that he were burnt. The second, that hee might die of the jaundise: the third, that he might loose his eyes. Afterward in processe of time, the first had his house set on fire in the night, and hee with all his family was burnt. The second had the jaundise from the head to the sole of the foote and died thereof. The third seeing what was befallen these twaine, repented, and confessed the conspiracie against *Narcissus*, and yet for all that hee lost his eyes. *Againe*, In the dayes of *Q. Mary* as *Iames Abbes* was ledde by the sheriffe to execution, diuers

Gods Judgement for the abuse of the tongue, Euseb. lib. 6. cap. 8.

Foxes Act. Mon.

diuers pogre people ſtoode in the way and asked their almes: he then hauing no money to giue them, did pull off all his apparell saue his shirte, and gaue it unto them, to some one thing, to some another: in the giuing whereof hee exhorted them to be strong in the Lorde, and to stande steadfaste to the trueth of the Gospell. While he was thus instructing the people, a seruant of the sheriffes going by, cryed out alowde and blasphemously saide: Beleeue him not good people, he is an heretique, and a mad man out of his witte: beleeue him not, for it is heresie that hee saieth: And as the other continued in his godly admonitions, so did this wicked wretch blowe foorth his blasphemous exclamations, untill they came unto the stake where he shoulde suffer. But immediatly after this martyr was bounde to the stake and fire put to him, such was the fearefull stroke of Gods justice upon this blasphemous railer, that hee was there presently in the sight of all the people stricken with a frensie, wherewith hee had

before

before railingly charged that good martyr of God: who in this furious rage and madneſſe, caſting off his ſhoes and the reſt of his clothes, cryed out unto the people and ſaide: thus did *Iames Abbes* the true ſervant of God, who is ſaved, but I am damned: And thus ranne hee rounde about the towne of *Burie*, ſtill crying, that *Iames Abbes* was a good man, and ſaved, but I am damned.

Act. Mon. Fox. *Againe*, Children ſitting in companie together, fell into communication of God, and to reaſon what God was. And ſome ſaide one thing, ſome another: among the reſt, one ſaide, He is a good olde father, to which another named *Dennis Benfielde* replyed with a moſt outragious blaſphemie: What, he (ſaid ſhee) is an old doting foole. But ſhortly after this young gyrle was ſo ſtricken, that all the one ſide of her was blacke, and ſhee became ſpeechleſſe, and died.

Idem. *Againe*, One *Leaver* a ploughman, railing, ſaid, that he ſaw the evill favoured knaue *Latimer*, when he was burned: and alſo in deſpite, ſaide, that hee had teeth

like

like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaide *Leaver* moſt wickedly hanged himſelfe.

Againe, in the time of *K. Edwarde*, a young gentleman of *Cornwall* being in companie with other moe gentlemen togither with their ſervants, beeing about the number of twentie horſe-men, among whome this luſtie yonker entred into talke, and began withal to ſweare, and uſe rihauld ſpeech: being gently reproo- ved, the young gentleman tooke ſnuffe, and ſaid to the reproover, why takeſt thou thought for me? take thought for thy winding ſheete: well, quoth the other, amend, for death giveth no warning: for as ſoone commeth a lambs skinne to the market, as an old ſheepes skinne. Gods wounds, (ſaith he) care not thou for me: raging ſtill in this maner worſe and worſe in wordes, till at length paſsing on their journey, they came riding ouer a great bridge, ſtanding ouer a piece of an arme of the ſea, upon which bridge this gentleman ſwearer ſpurred his horſe in ſuch ſorte *Idem.*

ſorte as hee ſprang cleane over with the man on his backe, who as he was going, cried, ſaying, Horſe and man, and all to the devill.

P. Stubbes booke printed 1581.

Againe, there was a ſerving man in *Lincolnſhire*, who had ſtill in his mouth an uſe to ſweare, *Gods pretious blood*, and that for very trifles: being often warned by his friendes to leave the taking of the Lords blood in vaine, did notwithſtanding ſtill perſiſt in his wickedneſſe, untill at the laſt it pleaſed God to acite him firſt with ſickneſſe, and then with death: during which time of the Lordes viſitation, no perſwaſion could moue him to repent his foreſaid blaſpheming, but hearing the bell to towle, did moſt hardly in the verie anguiſh of his death, ſtart up in his bed, and ſware *by Gods blood this bell towled for me*. Whereupon immediatly the blood abundantly from all the joynts of his body, as it were in ſtreames, did iſſue out moſt fearfully from mouth, noſe, wreſtes, knees, heeles, and toes, with all other joyntes, not one left free, and ſo dyed. Theſe and ſuch like judgements muſt be as warnings

from

from heauen to admoniſh us, and to make us afraid of the abuſe of the Tongue: eſpecially when it tendeth to the diſhonour of God. And we are to imitate the example of *Policarpe* the Martyr, who, when hee was bidden to take his othe, and curſe Chriſt, anſwered, Foureſcore and ſixe yeeres haue I beene his ſeruant, yet in all this time hath he not ſo much as once hurt me: how then may I ſpeake euill of my King and Soueraigne Lorde, which hath thus preſerued me? VII. Laſtly, God hath honoured thy tongue with the gifte of ſpeech and utterance: and the great excellencie of this gift thou ſhouldeſt perceiue, if thou wereſt ſtricken dumme for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

FINIS.

Errata ſic corrigenda.

Pag. 29. in marg. *Act.* 11. 26. χρηματίσαι. ſic *Rom.* 11. 4. pag. 34 in marg. *Auguſt.* for *Ariſt.*

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